603 alliance]. (It is also customary for grandfathers and grandsons to eat together, while the sons eat apart.)

612 601 c. By Marriage: T'ɛ, K'ɛ, Kɛ = husband's name, corresponding to muso (muso, term for spouse [female?]).

Bira nk'ɛ = father-in-law, son-in-law, brother-in-law, and all the male relatives of the husband or wife, corresponding to bira-muso = mother-in-law, daughter-in-law, sister-in-law, and all female relatives of the husband or wife.

587 When a man dies, his wives go to his younger brother; and if a man's wife dies, he may marry her younger sister . . .

582 611 This patrilineal and patrilocal family must have grafted itself onto an ancient matrilineal system (see the chapter on inheritance and position of women). The systems of clan exogamy and endogamy are united: two pairs of brothers and sisters marry among themselves; sons must take their wives from their mother's family, and marriages take place between cross-cousins; children never belong to their parents' category, while grandchildren and grandparents always are in the same category.

583 [53] We shall see that alongside this matrimonial system in which wives are exchanged there exists a system in which payments are made to the fa of the young girl.

596 The size of the united family varies, but it may include more than 80 persons. Labouret (1) gives us, as an example, the composition

1. Op. cit.

of the blõ of Ngolo Traoré at Mpiéla, Kolokani subdivision:

	Men	Women	Children
1. Household of Ngolo	1	8	15
2. Household of Samba, Ngolo's brother	1	2	4
3. Household of Dotné, Samba's son	1	2	3
4. Household of Denkoro, son of deceased Bakoro	1	3	1
5. Household of Fabugai, Ngolo's son .	1	2	4
6. Quarters of unmarried males, all sons of Ngolo and Samba . . .	5		
	10	17	19 [sic]
		46	